156 and Ting-chia P'ing belonged to the sphere of influence of the
554 Pu-chi branch which was an enemy of the Li-ch'ü, and that
622 there was bound to be a conflict if Ta-chi should lead the way
614 and was stopped by the Pu-chi clan. So he ordered a member of the A-cho clan, who had no feud with the Pu-chi, to guide us. In this way there would be no occasion for a fight and no danger on the road. This is evidence of Ta-chi's tactfulness.

614 The maintenance of clan order depends upon the close
627 union and co-operation of a wise, brave leader and the subjects who support him. Any conflict or quarrel that arises in the village is always settled by the black Lolo master, whose decision is obeyed by the white Lolo. As for a dispute among the black Lolo themselves, it is usually arbitrated by influential, responsible persons, such as village leaders, or pao-
[888] t'ou. Clan members rely upon an older person for his rich experience and superior judgment, and his words are considered model utterances to be followed by all. When an older
622 person is a responsible village leader, he need not participate
628 personally in a clan feud; instead, he could stay in the village
887 to make plans and to send out his younger brothers, sons, brother's sons, and others to head the expedition. The leader of Pa-p'u village, Li-ch'ü Hsiao-ha, is a big, stalwart, and well-experienced old black Lolo. Because of his age, he always stays at home and sends his nephew, Lao-mu, to settle village affairs. Only twenty-five, Lao-mu is known for his
[554] bravery. Once he captured singlehandedly three Han-Chinese slaves, who were fleeing from Ta-liang Shan, in an old forest at Ying-li-lo-ku on the east side of Huang-mao Kang. This
[115] time when our inspection team entered the mountains, Ta-chi [25] employed Lao-mu as the second headman-protector, partly because Lao-mu has the backing of his uncle [father's elder blood brother] Hsiao-ha, who is the number one ying tu-tu of the Li-ch'ü branch.

621 The entire Li-ch'ü branch has its center in the region
614 where the waters of the I-ch'ê Ho and the San-ho-i-chê con-
[162] verge. It includes Pa-p'u, I-lu, and San-ho-i-ta with a total population of more than a hundred households. Of these, only 14 are black Lolo, the others being white Lolo. Li-ch'ü
622 Hsiao-ha is not only the leader of Pa-p'u village, but also the
554 head of the entire Li-ch'ü branch. The Lolo of Liang Shan all
614 call him "A-lo Wu-hêh," and none dares call him by his first name, Hsiao-ha. To call him A-lo, the original ancestor of the clan, from which the Li-ch'ü has branched out, is to show him respect. Wu-hêh is a term of respect in the Lolo language. In the entire Li-ch'ü branch, only one person can be